

OVERDUE SEATO MEETING IN MANILA

As this issue of AMERICA goes to press, Secretary of State Dulles is winging his way toward Manila, where he hopes to construct a shield of international guarantees to protect what is left of free Asia. The theory is that, with a strong Southeast Asian Treaty Organization in which Britain, France, Australia, New Zealand, Thailand, Pakistan and the Philippines will participate with the United States, Peiping and Moscow will think twice before launching another overt act of aggression in Asia. A strong Seato, however, may not be too easily arrived at. Already there are signs that the conference may begin on Sept. 6 with dissension over what type of alliance will best serve the purposes of the free world.

Britain is reportedly expected to agree that a line be drawn between Communist areas in Asia and those into which communism would be warned not to penetrate under pain of collective defense action. But she also favors emphasis on economic rather than military cooperation in the alliance. She feels that loosely worded and vague military commitments will have a better chance of persuading the four neutralist Colombo powers—India, Indonesia, Burma and Ceylon—to join the treaty organization at some future date.

Undoubtedly membership of all the Colombo countries would make for an infinitely stronger Seato. Yet there is some merit to the objections the Filipinos will raise to a weak military pact. The Philippines want an alliance modeled on NATO, in which an attack on one of the participants will be considered not merely a threat to the security of the others but as a direct attack on all. She sees no point in entering into an alliance unless it assures her the assistance of the other powers in her defense in case of aggression.

This difference of opinion serves to emphasize the impact the Geneva conference and the partition of Vietnam has had on Asian nations which realize the futility of neutralism in the cold war. After declaring that Indo-China was "vital" to the free world, the United States tacitly acquiesced in a treaty which gave the Communists a strong foothold there. After that experience words and vague commitments can no longer take the place of sealed guarantees for nations like the Philippines. To them, the reported intention of the Western nations to becloud military commitments with the phrase, "according to constitutional procedures," smacks of hedging.

It is too soon to predict what precise formula for defense in Southeast Asia will come out of Manila. But a note of warning seems called for. An alliance which stresses the economic and social well-being of the Asian nations involved but de-emphasizes the military needs of the hour will emasculate Seato. The most significant circumstance surrounding Manila is the fact that the long-overdue meetings to plot Asian defense are taking place at a time when the Red tide has already risen high in Asia. Whether it is already too late, or whether the urgency might speed things up, remains to be seen.

CURRENT COMMENT

Curbs on trade with Soviets relaxed

Probably the chief reason why the United States agreed to remove hundreds of items from the list of goods banned for export to the Soviet bloc was the persistent argument of our allies that they needed increased trade with Communist countries for the well-being of their economies. Whether this is a substantial argument or only a rationalization of their desperate hopes for peace is certainly debatable. In any case, it is not at all sure that the controls hurt the enemy very much. Sound reasons exist to doubt that the U. S.-sponsored embargo on exports to Red countries has been the chief reason for the relatively small volume of postwar trade between East and West. For one thing, the Communists have had little to exchange for Western goods. For another, Moscow has been striving diligently to make Russia and its satellites as economically self-sufficient as possible. On the other hand, it is clear that the agitation in the West for increased trade follows logically from the policy of co-existence which Britain and other allies of ours now actively favor. In announcing the relaxation of the embargo on Aug. 25, Harold Stassen, director of the Foreign Operations Administration, said that the resulting increase in trade would be to the net advantage of the free world and would make the control of strategic items, which remain banned, more efficient. In this opinion he may be right. At any rate, critics of the new policy should acknowledge that it was adopted only after intensive studies last spring and has the approval of President Eisenhower and of all the executive departments chiefly concerned with the nation's security.

Outlawing Red-infiltrated unions

As Attorney General Brownell prepares, under the new anti-Communist law, to move against Red-infiltrated unions, we wish him all the luck in the world. After reading the text of the law, we think he will need it. Not that the law is not tough enough. It is. Once it has been finally determined that a labor union is infiltrated by Communists, that union loses all its rights before the National Labor Relations Board. This means that it cannot petition for collective bargaining representation, force an employer to deal with it, present employee grievances or bring charges of unfair labor practices. Neither can it petition the

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courts. In other words, the new law effectively puts a Communist-infiltrated union out of business. The trouble is that it is no easy or expeditious job to determine that a union is Communist-infiltrated. First of all, the FBI has to gather proof of Red infiltration. Then the U. S. Attorney General must present charges to the Subversive Activities Control Board. Before the board can make a determination in the case, it must hold hearings, which will surely be protracted. Finally, even if the board does find that a union is Communist-infiltrated, the union can appeal to the courts, a process that might easily consume several years. The Justice Department is hoping that once the Government moves against Red-infiltrated unions, their members will be shocked into ousting their leaders and thus make further legal steps unnecessary. Such a hope, however, in the light of past experience, does not seem well founded.

Australian bishops on wages

For the first time in more than a decade the annual social-justice statement of the Australian hierarchy, released on Sept. 5, deals with the wage problem. As the bishops point out, despite the fact that real, as well as monetary, wages have substantially increased since 1942, inequities have become imbedded in the wage structure which, unless corrected, will breed ever graver injustices. They note especially the worsening of the real income of workers with family responsibilities as compared with single workers, the deterioration in the position of skilled workers and the sad plight of pensioners in an era of constant inflation. Applying the teachings laid down in papal documents, they insist that the starting point in a complete overhaul of the system must be the principle of human needs. In the present state of the Australian economy this principle is limited in its application by competition and the employer's inability to pay wages high enough to supply human needs. The bishops, therefore, look for a solution outside the wage system strictly so-called. What they suggest is a basic living wage for the individual worker, man or woman, determined as scientifically as possible, together with differentials based on skill. The payment of such wages would be the responsibility of industry. These wages would then be supplemented by payments from public

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funds for family responsibilities. The bishops refer to this plan as the "family-income system" and credit it with a half-dozen advantages over a system—such as prevails here as well as in Australia—which only partially recognizes the criterion of human needs.

Religious tone to Labor Day

We seem to have progressed in this country to a point where the Holy Sacrifice of the Mass has replaced the traditional parade and picnic as the characteristic observance of Labor Day. This year special Labor Day Masses were offered in more than thirty cities. A quick check indicates that the custom has spread most widely in the Middle West. The East, with New York, Washington and Philadelphia heading the list, is not far behind. Taking note of this development, AFL President George Meany observed that Labor Day has been raised above the "mundane holiday" it once was. Through these special Masses, he said, "American workers have a real opportunity to dedicate themselves and gain inspiration." He recalled that Peter McGuire, the founder of Labor Day, envisaged the day as one of "inspiration and dedication." Appealing for increased study of the social teaching of the Popes, Mr. Meany asserted that the principles which the AFL follows "square fully with those laid down in the papal encyclicals of Leo XIII, Pius XI and Pius XII." This attitude no doubt helps to explain why, in a special Labor Day statement, Most Rev. Patrick A. O'Boyle, Archbishop of Washington and episcopal chairman of NCWC's Social Action Department, was prompted to hail the present trend in labor-management relations as being "in the right direction."

Our friends abroad on Guatemala

As the President told the American Legion last week, the Latin American republics have gone on record that international communism is a menace to all. Heartened by this stand, he said, "The majority of the Guatemalan people rose to defeat the first specific attempt of Communist imperialism to establish a beachhead in this hemisphere." Our U. S. Information Agency has no doubt tried to explain the popularity of the revolt to foreign peoples. Apparently it has not entirely succeeded. The usually pro-American *Figaro* of Paris has published a dispatch from its Guatemala correspondent which gives a less flattering interpretation. According to this version, the revolution was carried on by rebels whose ranks were bolstered by adventurers recruited in the Dominican Republic and supported by North American money, factors which "let loose a storm of contempt and wrath in the country." *Devoir* of Montreal saw fit to print large excerpts from this dispatch on Aug. 27, with the obvious motive of denigrating America's role in the Guatemalan crisis. When a Paris newspaper normally friendly to us and another in friendly Canada thus manifest their insensibility to the threat of a Communist foothold in this hemisphere, we obviously

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still have a long row to hoe. In his second semi-annual report issued last week, USIA Director Theodore C. Streibert concludes, "Much remains to be done in fiscal 1955." That's quite an understatement.

Soviet athletes: propaganda triumph

When the European Games closed on Aug. 29 at Berne, Switzerland, Russian athletes had hung up an astonishing record. Four years ago they had been able to do very little in the face of British supremacy. This time they garnered gold medals by the dozens, running up 268 points, two and a half times as many as the next best, Britain, with 101½. Avery Brundage, president of the International Olympic Committee, after visiting Russia, said:

... the Russians have a big vacuum to fill since, for the most part, they have no place to go in their spare time. They don't have automobiles, radio, television and roads. Workmen have a month's vacation a year. Most of them spend it engaging in athletics in their home towns and villages.

The triumph at Berne is another indication how the Reds don't miss a trick in the propaganda war. They gear everything toward showing the rest of the world the supremacy of the "Soviet man," toward proving that the "high standards of living" of which the free world boasts undermine physical stamina. All we wish to observe is that the USSR is succeeding in making a wholesome impression on a sports-loving world. Let's not fool ourselves.

Brother Vadakan's crusade

Communism in India has had its most spectacular success in Travancore-Cochin, the province where, in the last State elections, two of four districts went leftist. It is also the province where Catholicism (in the person of a seminarian, Brother Joseph Vadakan) and communism have met head-on in the market place. Two years ago, when a Communist-ruled Travancore-Cochin became a possibility, Brother Vadakan, himself a former active Communist sympathizer, temporarily left the obscurity of the seminary with the approval of his superiors and began a single-handed fight to halt Communist inroads among the people. His remarkable oratorical skill has drawn crowds by the hundreds of thousands. According to an article by Douglas Hyde in the London *Catholic Herald*, the 2,000-cell anti-Communist front he formed saved for the Congress party the two Travancore-Cochin districts which did not go Communist. The seminarian's success demonstrates the value of the positive approach to the problem of communism. Some easily tolerant Hindus believe their religion is capable of absorbing any "ism" and therefore think, in their determined desire for social change, they have nothing to lose by accepting communism. To meet this mentality Brother Vadakan preaches social betterment—based not on the atheism and hatred of communism, but on Christian love of God and man.

BRAZIL AFTER VARGAS

When, at 4 A.M. on Aug. 24, President Getulio Vargas was forced by military leaders to take a "leave of absence," Brazil was on the brink of serious trouble.

At 8:30 A.M., it was soon announced, he had committed suicide. Before he fired the fatal shot, however, he wrote against his enemies a bitter and violent note which brought on discord, rioting and bloodshed.

Vargas charged that he had unsuccessfully fought through "years of looting by international economic and financial groups" to check the robbery of the Brazilian people. "Profits of foreign enterprises," he said, "reached five hundred per cent yearly." Frauds by importers in the declaration of goods had cost the Brazilians more than \$100 million.

This lurid appeal to Brazilian nationalism was immediately seized upon by anti-foreign groups, including the Communists. Attacks on the U. S. embassy, consulates and business establishments in Rio, Porto Alegre and other places followed. The letter completely changed the complexion of Brazil's internal politics. Vargas, hitherto accused of complicity through his official family in the murder of a Brazilian Air Force officer on Aug. 5, was now being acclaimed as a martyr. His chief accuser, the editor Lacerda, real object of the murder plot, saw fit to relent.

Behind all this tragedy and turmoil lay the failure of Vargas' economic and social program. Although his Government was actually a coalition, the President through his Labor Party aspired to work for the ordinary Brazilian. But his attempt last spring to raise minimum wages had been frustrated by spiraling prices, wiping out workers' benefits even before the raise was enacted into law. The price increase, reaching as high as 22 per cent on some items over the past eight months, has caused serious distress among Brazil's masses, who at best live a marginal existence.

Meanwhile, the Vargas coffee program had also foundered. Coffee had been pegged at 87 cents a pound at Santos last May. Underselling by Brazil's competitors in the world market forced an abandonment of this minimum price. By Aug. 16 the same coffee had dropped to 67 cents. About 20 per cent of Brazil's potential coffee income was thus wiped out. Moreover, the U. S. dollars derived from coffee sales and required for grain and other purchases abroad also shrunk.

The Brazilian Communist party, underground or concealed under Vargas, has made full use of the opportunity to foment disorder and to make political capital out of the situation. When the Vargas Labor party, to defend their leader's memory, deserted the coalition Government, the Communists hastily switched sides to join with them in proclaiming the cause for which Vargas supposedly died a martyr. At this writing, a general strike has been proclaimed for September 2 to demand a freezing of prices. The new President, Joao Café Filho, friendly to U. S. interests and opposed in the past to strong-arm rule, may have a tough time trying to govern.

PAUL S. LIERZ

WASHINGTON FRONT

Cincinnati: Every two years, as the country gets down to the business of choosing a new Congress, party leaders and political writers invariably discover that the upcoming election is the most important in a generation. The idea is to stir up the pick-and-shovel precinct boys to roll up their sleeves and dig in. This time both parties are acting as though they meant what they say. The other day National Republican Chairman Leonard W. Hall told his party here that this is the "most important off-year election campaign in the memory of living man."

Democrats and Republicans both believe that they can run the country better than the other side in this critical period. Moreover, leaders of both parties see the result of this year's election campaign as bearing on the next six years of national government. Despite opposition within his own party, it is safe to say that President Eisenhower will do better on the remainder of his program with a safely-controlled Republican Congress. The greater his success with this program, the more impressive will be the record the Republicans can put before the country as it elects a President and a new Congress in 1956. The Democrats (not overlooking the fact some of them gave the President his margin of victory on certain big issues in the last Congress) understand this quite well.

The urgency with which both parties view the contest showed clearly in their ignoring the traditional wait until after Labor Day to get the campaign rolling. The Democrats started a week earlier, in a 15-state Midwest farm-area rally in Sioux Falls, S. D., where Adlai Stevenson attacked the Administration's flexible farm-price support program. Mr. Stevenson, incidentally, didn't seem quite so sure of his everlasting opposition to flexibles and his support of higher rigid support guarantees as Democratic congressional candidates wanted him to be.

The Republicans opened their fall show early with a four-day "workshop" session of their national committee here in Cincinnati. From Mr. Eisenhower, after earlier mutterings that the President had not gone far enough in praising the Republican Congress in his speech totting up achievements of the last session, came a pledge of more or less undying fealty to the GOP.

On the basis of platform promises in other recent campaign years, it has been difficult to find real differences on many issues between what Democrats and Republicans have been saying. But on their basic political philosophies, as shown in farm, tax, public-power and other major questions, the actual record of Congress draws the lines of division more sharply. The stress has been on "the record of Congress." What about foreign policy?

CHARLES LUCEY

UNDERSCORINGS

After a three-week campaign, religious groups in Houston, Tex., scored an impressive victory when the City Council outlawed "crime comics" Aug. 27. The Catholic Holy Name Union had notified the council it would take court action against individual news-dealers unless "indecent and licentious" publications were removed from the stands within 30 days.

► Beginning Oct. 31, during National Catholic Youth Week, the U. S. Air Force will sponsor closed retreats for service personnel, on a "temporary duty" basis. Catholic Air Force chaplains will arrange accommodations in more than 50 U. S. retreat houses.

► The Salesian Fathers are celebrating this year their 75th anniversary as active mission workers. Their thirteen mission territories cover 700,000 square miles with a population of over 26 million, some 500,000 of them Catholic.

► Xavier University, Cincinnati, will offer a college course for credit over television, beginning Oct. 7. Rev. James V. McCummiskey, S.J., philosophy instructor at the university, will lecture twice weekly over WCET, Cincinnati's educational TV station. Fr. McCummiskey served for the past three years as director of a university student program over a commercial station. To qualify for credit, listeners must register with Xavier's Evening College and take an examination at the college in January.

► *The Popes Speak of Mary* is a welcome Marian Year volume containing the Marian documents of the Popes from the definition of the dogma of the Immaculate Conception 100 years ago to that of the Assumption and the proclamation of the present Marian Year. The mimeographed book is edited by Rev. Vincent A. Yzermans (St. Cloud Bookstore, St. Cloud, Minn., 162 p. \$1.50).

► An altogether delightful Marian Year project for children, called Our Lady Color Book Series, comes from *The Grail*, St. Meinrad, Ind. Each of ten attractive books (25¢ a copy, 5 for \$1.00) tells in simple language the story of Guadalupe, Lourdes, the Miraculous Medal, Fatima, etc., and contains sixteen pictures to be colored with crayon or water color.

► At Pieve di Ussita in Italy, Aug. 27, died Archbishop Filippo Bernardini, 69, Secretary of the Congregation for the Propagation of the Faith. A canon lawyer, he was for 19 years a member of the faculty of Catholic University, Washington, D. C., becoming dean of its School of Canon Law.

► The Croatian clergy-in-exile suffered a great loss in the death of Msgr. Augustin Juretic at Fribourg, Switzerland, Aug. 6. Pre-war Secretary-General of the Yugoslav Bishops' Conference, the Monsignor went into exile in 1942 after the Ustashi took over in Croatia.

G. G.

Can Americans meet the test?

Have you ever noticed how daily and even weekly journalism, by their very routines, misrepresent the relative importance of the news they present? The daily papers are the worst offenders. Every day they serve us long news stories, columns and editorials.

By and large, the press has no adequate way, even if it had the intention, of imprinting on readers' minds how relatively unimportant might be the events of Monday, Tuesday and Wednesday, for example, compared to the events of Thursday, or even of six weeks running, compared to those of the seventh week. To survive they shout at us in headlines seven days a week, 52 weeks a year.

Worse still, the daily press merely skims the surface of the life it reports and analyzes. Publishers are much too "smart" (dollar-wise, that is) even to try to sell their customers probing scrutinies of what is lacking in their (the customers', that is) moral character, ways of thinking and ways of behaving. Maybe secular editors haven't any very deep ideas on the subject in the first place. If they do, they file them away as unmarketable.

Voices are beginning to be raised, however, questioning whether the American people really "have what it takes" to stand up against the forces of the international Communist conspiracy. In addressing the American Legion convention in Washington on August 30, for example, Cardinal Spellman soberly warned this country about its complacency in view of the danger to our very survival presented by the continual widening of areas under Red control:

... It is an ancient bit of wisdom that "a man's worst enemy is himself," and if we extend that wise observation to national life we find that history vindicates it on every page. Nations and civilizations go down at their own hands. When the inner life of a people, that life which is nourished by the things of the spirit, shows signs of being hollow and without substance, then that people is sick unto death.

America is not immortal and there are today signs in American life of an alarming deterioration in the things of the spirit . . .

His Eminence instanced the disintegration of home life, the "shameless" shirking of parental responsibility and the "shocking" increase in juvenile delinquency as signs that America might already have become "overripe and ready for plucking . . ."

Let's be honest with ourselves. How long can we survive in competition with a ruthless enemy if the last thought American mothers will think is that of having their sons sent abroad to fight, and perhaps even die, for our own and the world's freedom? If the primary concern of American businessmen is, not how best to cope with the rapidly growing threat to our national existence, but how to reduce the Federal budget so we can reduce Federal taxes—at the price,

EDITORIALS

of course, of heavy inroads into our military power? How interested is the average American in doing everything possible, no matter what the cost, to counter Red propaganda by adequate counter-measures of our own? In helping our allies survive by freer U. S. foreign-trade policies?

At country clubs, athletic clubs, Chamber of Commerce luncheons, over good food and good drinks, very "successful" Americans, by the thousands, are no doubt today berating France for shirking her international duties. Very well. Yet what sacrifices are we willing to make in our own lives to block the forward march of world communism? We would all like to do it on the cheap—simply by ridding government, education and other areas of subversives. But we are living in a fool's paradise if we think that will do the job. It will cost a lot more. Are we ready to pay the price?

"Asia for the Asians"

On several occasions in past weeks India's Prime Minister has voiced his opposition to the Southeast Asian alliance proposed by the eight nations which meet in Manila on September 6. Mr. Nehru contends that a Seato alliance would do more harm than good. He fears it would recreate the atmosphere of insecurity in Asia which, in his view, the results of the Geneva conference have successfully cleared away.

Since India is an Asian nation, no one disputes Mr. Nehru's right to his estimate of the effects of the Geneva conference on tensions in Asia. In so far as his opinion is colored by the overworked slogan, "Asia for the Asians," however—as one gathers it is, from reading his parliamentary addresses—it is time to take exception. Despite Mr. Nehru's protests, Europe and America do have a continuing interest in Asia. Moreover, there are Asians who recognize that their interests and the West's coincide in the grim business of defending themselves against Communist aggression.

On that score we need only point to a Manila radio address given by Raul S. Manglapus, recently appointed Undersecretary for Foreign Affairs in the Philippine Government (see the September *Catholic Mind* for the full text). Not only does Mr. Manglapus dissect the slogan, "Asia for the Asians"; he also demonstrates the dangers inherent in the policy of neutrality to which uncritical subservience to the slogan leads.

"Asia for the Asians" can be interpreted in various

ways. It can mean that Asian nations have a prior claim to their lands and resources. It can mean that they have the right to resist exploitation of those resources whenever such a concession represents a threat to their rights. These interpretations according to Mr. Manglapus, have long since become "platitudes." Since the last war, in fact, Asian self-determination is no longer an issue but a fact. In some cases the achievement of the policy has been slow and cautious. But the policy itself has won acceptance.

The slogan can also mean, however, that Asian nations have the obligation to use their own material, moral and cultural resources to the exclusion of those of the West. This cultural exclusivism preaches that there is no "goodness, truth or beauty appropriate to a country except that which is born with it." One may just as well reduce English culture to human sacrifice at a Druidic altar, Indian culture to self-immolation of the widow, American culture to scalping and Filipino culture to head-hunting.

Put in such terms the philosophy becomes an absurdity. Unfortunately, for too many Asians "Asia for the Asians" has come to mean a translation of this cultural exclusivism into a political slogan to justify neutrality in international affairs. As Mr. Manglapus remarks:

Cultural self-sufficiency has been made a cult to be observed and defended at all costs, and now provides an excuse for evasive teetering in foreign relations. The real live global issues are ignored and in their place old, sure-fire slogans are revived to clothe a policy of neutrality in the face of the good and the evil.

It is one of the tragedies of our times that Asian nations such as India and Indonesia fail to understand that the conflict facing the world today is not one of diverse cultures but of a life-and-death struggle between freedom and slavery. What the world needs is more Asian voices like that of Mr. Manglapus to urge their neighbors to "clear the air of slogans, sit down with friends, Asian and non-Asian, and plot a sound course of mutual defense."

Germany minus EDC

Before setting off for Manila, Secretary Dulles gave the first official indication of the direction which our "agonizing re-appraisal" will take in consequence of EDC's demise. Significantly, his statement largely concerned our German policy. Mr. Dulles said that the Western nations now owe it to the Federal Republic to restore sovereignty to Germany and to enable it to contribute to international peace and security. This was a very broad statement, leaving a lot of room for Washington to negotiate in. But it implies at least two clear ideas: Germany must be admitted to the community of the free world on a free and equal basis and, at the same time, Germany's military potential must be utilized for the defense of the West.

These two positions seem to us so logical and neces-

sary that we doubt even the deputies who brought EDC to an inglorious end on August 30 in the French National Assembly on a simple motion to table would dare to challenge them. It would be unconscionable, as our Secretary of State declared, that the failure of EDC through no fault of Germany should be used as a pretext for penalizing Germany. It is therefore difficult to take exception to the contention made by the Bonn Cabinet on Sept. 1 from Buehler Hohe to the effect that the rejection of EDC makes necessary the renegotiation of other agreements linked with EDC and previously made contingent upon its ratification. This means particularly the so-called Contractual Agreements, to which this country and Great Britain were also parties, along with France and Germany.

The Contractual Agreements included broad concessions made by the Adenauer Government, in many instances amounting to a continuation of the status enjoyed by the other Governments as occupying powers. Famous article 5 illustrates how far those Adenauer concessions went. It provides that in the event of a "serious disturbance of public order" or even any grave threat of it, France, Great Britain and the United States could intervene in Germany at their own pleasure. This was a blank check granted by Chancellor Adenauer in return for Germany's admission to EDC.

Who can now expect the Chancellor to consent to this and other like provisions? Without EDC they are merely conditions imposed by force and therefore self-defeating to our policy of European integration and defense. The Adenauer Government cannot long survive unless it draws the inescapable conclusion that, with the end of EDC, it must regain its complete freedom and that renegotiation of these agreements is a must. The United States, if it values the general basic trend of Adenauer's policies, can have no choice but to support him.

The first obvious, though perhaps not so simple, step is the admission of West Germany into the North Atlantic Treaty Organization. This would answer at one and the same time the two requirements of sovereignty and defense. But will France's veto stand in the way? There are grounds for thinking that, under proper circumstances, France can be prevailed on to at least abstain when the admission of Germany comes before the Nato Council.

But Nato is an old-type alliance or coalition. Is the European idea now so completely dead that no efforts should be made to further the creation of supranational institutions? We still feel that Europe is not so completely bankrupt that the votes of a temporary majority in one of six countries can suffice to destroy an ideal whose roots are deeply planted in the minds of the peoples of all the states of the continent. We look to both France and Germany to take the lead in building again on foundations still able to support it, the structure of a Europe united to save itself. Genuine Europeans, such as Robert Schuman, have not given up hope. We are sure this also includes Dr. Adenauer.

Alleged "good sense" of small families

John L. Thomas

A variety of causes—probably psychological and economic in character—began about 1943 to result in a surprising rise in the U. S. birth rate. Is this phenomenon permanent? Is it a good thing, from a temporal point of view, for America? Father Thomas, S.J., of St. Louis University, specialist in the sociology of the family, shows that those who reply in the negative lack scientific proof.

THE BABY BOOM of the past dozen years has created problems in more places than the nursery and the kindergarten. Population prophets still feel like the pollsters after the 1948 elections. Remarkably enough, the whole population picture seems to have changed within ten short years. Writing in 1940, the Swedish population expert, Alva Myrdal, remarked that depopulation had progressed to such an extent in the Western world that propaganda against overpopulation was "rather out of date." In 1951, however, the not-so-expert Julian Huxley expressed the opinion of a highly vocal group that something had to be done immediately about overpopulation. "The urgency is indeed tremendous. The world is rapidly filling up; there are no longer any large open spaces into which human fertility can easily spill over."

It was only a decade ago that the birth-control propagandists, confident of ultimate victory, changed their name to Planned Parenthooders and started emphasizing their work in fertility clinics in order, as Abraham Stone put it, "to spike the guns of the opposition." Today many of them are busy explaining the convenience and merits of sterilization. They are unanimous in demanding the wider dissemination of contraceptive knowledge as a democratic right, although, as Raymond Pearl pointed out in 1939, "about the only thing that prevents any one who wants to in the United States today from getting information about contraceptive methods of some sort or other is his or her own stupidity."

Not only is the baby boom regarded with a jaundiced eye in some circles, but there are those who feel that the public must be gently warned against the continuation of this irresponsible trend. Take the piece, "Small Families Are Still the Fashion," in the *New York Times Magazine* for last July 11. In this article, Kingsley Davis, a well-known sociologist, assures the American public that the small family is here to stay. The baby boom, like most booms, won't last. A careful reading of the article reveals that this prediction—and it is only a prediction—is later somewhat qualified. We read that the birth rate will probably decline substantially in the near future. The author asks whether young couples starting their families during the boom will wind up with larger families than couples starting their families later in life because of adverse economic conditions created by the depression. He replies: "Nobody knows the answer for sure, but the chances are they will both finish with about the same number" (emphasis added). To support this prediction, two facts are offered.

First, an analysis of the age at which American mothers customarily bear their children. According to a survey made by the Census Bureau, for women aged 15 to 29, the number of children per family in 1952 was 22 per-cent higher than it was for the same age group in 1940; but for women aged 30 to 44, the number was not higher at all, but slightly lower. Mr. Davis interprets these figures to mean that in recent years women have not only been more likely to marry at a slightly younger age, but they have also been finishing their childbearing earlier.

This interpretation omits an important factor which the census release publishing the study did not miss. Women who were aged 35 or under in 1952 had spent a large part of their childbearing years under economic and psychological conditions favorable to high fertility. In fact, they averaged nearly 50 per-cent more children born to them than women of the same age in 1940. The fertility of women under 35 in 1940 was adversely affected by the economic depression of the 1930's. Their family pattern was set during the depression and, consequently, they offer no valid criterion for predicting the ultimate size of the families started during the boom period. Women aged 30-44 in 1952 were all in the 18-32 age group in 1940.

The second fact alleged to support the prediction that family size has not changed is that although there has been a substantial increase over 1940 in the percentage of families having one to four children, the percentage having five remained about the same; and in the sixth and higher orders, there has been a steady decline. Mr. Davis concludes that the conditions which brought the baby boom were not able to induce women to have more fifth, sixth and seventh children, and it led only a few more of them to have a fourth child.

This conclusion appears somewhat premature. Only the passage of time will reveal whether there has been an increase in the size of completed families established during the boom period. As the release of the Census Bureau indicates: "No increase in the size of completed families has occurred yet, but it appears highly probable that a substantial increase will occur during the 1960's." In other words, we simply do not know whether the baby boom is going to continue nor whether it will result in larger-sized families. What we do know is that the downward trend of the birth rate has been halted and the upward trend represents more than a temporary postwar upswing.

We must conclude that Mr. Davis is indulging in predictions based on his private convictions. No doubt,

limitations of space and a necessary condescension to the lack of scientific training in potential readers restrained him from developing the grounds for his predictions more fully. However, he closes his article with a statement which is not a prediction but is obviously meant to be a mature conclusion based on sound scientific knowledge. He writes: "The continuance of the small-family pattern shows good sense. A return to really large families like those of the nineteenth century would be a calamity to the nation's prosperity."

This is an amazing conclusion which looks little better in the examples used to bolster it. The condition of Britain is offered as an illustration of the "difficulty of maintaining a dense population at a decent level of living, whereas Canada, with a sparse population, is enjoying an economic boom." It seems scarcely necessary to point out that variation in population density is not the basic factor in the disparate economic fortunes of these two countries. Canada's immigration policy, in fact, proves its officials recognize the country's need of more people. Further, the respective economic condition of Britain and Canada is not directly pertinent to that of the United States.

By decrying a return to large families as a "calamity to the nation's prosperity," Mr. Davis is implicitly postulating a theory of optimum population. He believes that a birth rate "sufficient to give us only a modest long-term population growth" will make the best use of our resources and give us the highest standard of living. An industrial nation like the United States requires skilled members. It needs trained and healthy workers and an enlightened citizenry. Mr. Davis seems to assume that the large family cannot produce this type of citizen. Hence, he is pleased that "small families are still the fashion," and assures us that "our couples, by continuing the small-family pattern, are helping to augment the essential source of the country's strength—the quality of its people."

The alleged beneficent effect of the small-family pattern on the national welfare represents a conclusion based on one version of an economic optimum theory of population. It appears that we have reached the right population size so that any change other than "a modest long-term population growth" would be a "calamity to the nation's prosperity." The soundness of this interesting conclusion obviously depends on the soundness of the premises from which it is derived. What are these premises? Briefly, it is assumed that the quantitative relationship between labor, capital, and resources yielding the highest per-

"No institution has been so degraded and vulgarized as marriage; it would almost seem as though all the artifices known to a sensational press and to a commercialized literature have been employed to emphasize every aspect of marriage except the duties which it imposes and the opportunities of self-discipline which it offers . . . It is as certain as anything can be that, where families are voluntary, a community in which marriage is regarded as it is today in Western civilization will die out. For it is held up to be no more than a mode of self-gratification . . ." (World Population by Carr-Saunders. Oxford University Press, 1936. Ch. III, "The Small-Family Problem.")

capita product in any given economy can be known, that this relationship now exists in our system and that any marked increase in population size would affect this relationship adversely.

How sound are these assumptions? Theoretically, it is conceivable that a certain quantitative relationship between these factors exists under an assumed set of conditions. The core of such theory is built on the two principles of the division of labor and the law of diminishing returns. When applied to an entire economic system, these principles presuppose some fixed relationship among the various productive functions of a nation's economic system. In short, with a given state of technology, a given base of resources and given consumer tastes, the assumption is made of some specific proportion of labor to other productive factors that will yield the greatest per-capita output. The theorists themselves admit that they are making these assumptions of a "frozen" economic system in which the people in question are assumed to be making the best possible use of their resources and know-how and that, if there were a population change, they would make no better use of either.

So much for the theoretical considerations involved in population studies. What do we actually know about the optimum relationship between these factors? It is clear that our economic system is the resultant of an extremely complex interplay of the components of these generalized factors. We can measure the influence of only a few of these with any precision. Even the measurement of these can be made only on the assumption of static conditions. We don't know what an optimum population size would be even for a static economic system.

But our economic system does not operate under static conditions. The system is characterized by rapid change and progress in efficiency. It is interesting to note that not even the most theoretically inclined populations specialists have attempted to formulate a dynamic theory of optimum population.

Hence, when Mr. Davis maintains that a return to the large-sized family pattern would be a "calamity to the nation's prosperity," he is not making a scientific statement. He is expressing an opinion which the present state of our knowledge concerning the relationship between population size and the economic system does not enable us to verify. Given the prestige of the scientist in our culture, one may well question the propriety of making such a statement without adding some qualifications concerning its validity. As it now stands, it must be classed with the rest of the population "scare" literature appearing in recent years.

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Vietnam after Geneva

Vincent S. Kearney

WITH THE SIGNING of the Indo-China truce agreement and the partitioning of Vietnam at the Seventeenth Parallel on July 20 a new Communist state in Asia took its place alongside Red China. Though it is small in area, the truce which created it stacked the cards in its favor. By the end of two years, the period after which general elections are to be held throughout Vietnam, the Red rulers of the new Vietminh state may well have extended their dictatorship over the whole of the Indo-China peninsula thereby threatening Burma, Thailand, the Malay peninsula and Indonesia.

Such an outlook is indeed pessimistic. It is far better, however, for the free world to be forewarned and face up now to the fact that the signing of a cease-fire at Geneva has not diminished the danger to the rest of Southeast Asia. The Communists can still gobble it up with far less effort than was required by the Vietminh to conquer the region north of the Seventeenth Parallel.

VIETMINH SUPREMACY

Militarily speaking, the agreement which partitioned Vietnam leaves the new Communist state in the north in the dominant position. Vietminh supremacy has been a fact for a long time, despite the \$3 billion in military aid the United States has poured into the struggle in the last three years. The crushing defeat suffered by the French Union forces at Dienbienphu several months ago only brought it home with greater realism. With the passing of time the present imbalance of military power in favor of Communist North Vietnam will increase.

The terms of the truce agreement, which permit only the rotation of troops on a man-for-man basis, are equally binding on both sides. Nevertheless, South Vietnam, the unfortunate victim of geographical circumstances, can only bring in rotating groups through designated ports of entry which will be under the constant supervision of an International Armistice Supervisory Commission. North Vietnam has a big advantage in having a long common frontier with Red China across which men, arms and munitions can be smuggled without the knowledge of the armistice supervisors.

Ho Chi Minh, Moscow-trained leader of the Vietminh, has already declared that the partition of Vietnam is only the first step in the "liberation" of the entire country. In his eyes the Seventeenth Parallel is "neither a frontier nor a strategic line." This statement alone is proof that the Vietminh signed the truce in bad faith. What guarantee, then, has the free world, in particular the Government of South Vietnam, that

Is the loss of part of Vietnam to the Communists only the first stage of the total absorption of Indo-China into the Red orbit? If so, the whole of Southeast Asia, which is "vital" to U. S. security, could be doomed. Fr. Kearney, S.J., of our staff, recently returned from Indo-China, explains the urgent need of measures that might avert this extreme danger to the free world.

Ho Chi Minh does not intend to make use of the extensive smuggling opportunities which close proximity to the border of China gives the leader of the Vietminh?

Furthermore, according to the terms of the truce agreement, South Vietnam, Laos and Cambodia have renounced the right to enter into any military alliance with a foreign power. This clause eliminates the possibility of membership in the prospective Southeast Asian Treaty Organization on the eve of negotiations preparatory to its formation. So from a military point of view, within a short time these countries will be defenseless against the increasing might of the new Vietnamese state.

VIETMINH'S POLITICAL ADVANTAGE

Politically, too, the Vietminh has all the advantages. Paragraph 3 of the Conference declaration obliges the Governments of Laos and Cambodia "to adopt measures permitting all citizens to take their place in the national community, in particular by participating in the next general elections." In other words, these countries are bound to give the Communist party legal standing. We look in vain for any such provision guaranteeing the rights of non-Communists in North Vietnam.

The Reds made no issue of civil rights for their adherents in South Vietnam. They had no need to. It is the tragedy of Vietnam that, if general elections were held today in the area south of the Seventeenth Parallel, the Vietminh would probably win hands down because the ideological battle is already close to being won by the Communists. To understand why this is so one must first understand why France from the very beginning eight years ago fought a losing war in Indo-China.

The military struggle in Indo-China was strikingly similar to the Chinese civil war which resulted in the downfall of Chiang Kai-shek's Government and the loss of China. Like the Chinese Nationalist forces, the French waged a defensive war from isolated outposts and urban strongholds against an enemy who was everywhere and yet nowhere. By day every Vietnamese played the role of the loyal, peaceful farmer. By night tough, hardened guerrillas (the same "peaceful" farmers) arose out of the rice paddies to attack French outposts, mine roads and generally harass the Franco-Vietnamese forces beyond endurance. The parallel with the war in China was evident. The French were fighting a Maginot-line-like war against a wily enemy whose forte was surprise and mobility.

The French argued that it was a "different kind of a war," that it had to be fought defensively. If so, this

was only because they never succeeded in winning the more significant battle for men's minds in Vietnam. Throughout the eight-year struggle, most Vietnamese, even beyond areas where the Vietminh was in actual control, were convinced that the Communist organization was really fighting for the good of their country. It was the old Communist deceit, but a deceit which works among a people who are extremely colonial-conscious.

Thus, the problem in Vietnam was as much political as military. Today, after a truce which has put an end to bloodshed in Indo-China for the first time in eight years, the political problem still remains in South Vietnam. The minds of men do not change overnight. With its smashing victories at Dienbienphu and at Geneva, the Vietminh is riding high throughout the entire country.

LAST HOPE FOR FREEDOM

The one bright spot in an otherwise gloomy picture was the appointment of Ngo Dinh Diem as Premier of Vietnam a few days before the final capitulation at Geneva. He is an ardent Catholic, determinedly anti-Communist and scrupulously honest. It remains to be seen whether he has the political savoir faire to bring order out of the chaos which has engulfed South Vietnam as a result of the sudden French decision to throw in the sponge.

At the moment Ngo Dinh Diem's task seems almost insurmountable. His problem was ably, if melodramatically, put for this writer in Saigon a few weeks before the signing of the truce by a high-ranking Vietnamese army officer, himself a Catholic. "I'll fight communism," he stated, "to my last breath. I do not, however, consider myself as fighting for the Government of Bao Dai, which would be to fight for the triumph of sin and corruption in Vietnam. I fight to die." The settlement at Geneva may have put an end to the bloodshed in Indo-China. But it has not altered the essential problem facing every honest Government official—how to combat the internal threat of communism with a Government still tarred with a French brush, a Government which long ago lost the respect of the people. No matter how well-intentioned its new Premier may be, the Government must first prove to the people that it has broken with the past.

Ho Chi Minh, by contrast, has become a legend in Vietnam. His name is known to every villager. We can be sure that, in the ideological battle for the soul of Vietnam, the Communist leader will be presented, not as a Kremlin agent with a record of thirty years experience in various parts of the Far East, but as the Vietnamese patriot who rid his country of the colonial master, something the quasi-independent Bao Dai Government failed to do until it was too late.

This is not the time to indulge in recriminations over the loss of North Vietnam. It is the time for the free world to think clearly and act responsibly. Within two years, if indeed the anti-Communist forces in Vietnam are actually given that much time, the Government of South Vietnam must be in a position to be able to offset the shallow promises of the Communists with the hard facts of honest and efficient performance on its own part.

Two years is a short enough time in which to raise living standards, bring honesty to Government and political consciousness to a relatively underdeveloped country. Still, it can be done, with the right leaders—if the French give solid political backing to a truly independent Government in South Vietnam and if the United States pours in the right amount of economic and technical aid. Only then will the argument that the issue in Southeast Asia is not colonialism versus independence but freedom versus Communist slavery have a chance of appealing to the Vietnamese people.

FORCE IS NOT ENOUGH

As far as the United States is concerned, some good will have come out of the tragic consequences of Geneva if we have learned the lesson taught by the war in Indo-China, the lesson that superior military force alone will not necessarily overcome the internal threat of communism. Despite \$3 billion in military aid given the French by the United States, the final showdown in Indo-China found the French driven out and a guerrilla army the conqueror.

Equally important is political strength. Militant anti-communism must have the support of the people for whom it is presumably fighting. This was the secret of the success of Sir Gerald Templar in Malaya and of President Ramon Magsaysay in breaking the back of the Huk rebellion in the Philippines.

With the military phase of the battle for Southeast Asia over, the all-important psychological battle now enters its second phase. God grant that in the short time left before elections are held in Vietnam, the free world may have retrieved the ground it has lost.

If the free world fails, then one need not be a prophet to predict the triumph of communism in Southeast Asia. By the skilful combination of diplomatic deceit, political pressure and constant infiltration, Ho Chi Minh will have transformed all of Indo-China, including Laos and Cambodia, into a Communist state. A new military power, the Vietminh, will have been created on the shore of the South China Sea, bordering on Thailand and Burma, close to Malaya and a short flying distance from the Philippines to the east and Indonesia to the south.

The Indo-China catastrophe we have feared for three critical years will have become a reality.



FEATURE "X"



Mrs. Groom, childless herself but a voluntary helper in a child specialist's office, thinks we may be making education too easy for children. What she writes is at least provocative. Let us know what you think.

IN OUR COMMUNITY, as in many others, there has recently been a hot contest over floating a bond issue for the building of schools. Whether or not this particular bond issue is lost or carried is irrelevant to my subject, except that it has generated considerable thought among a great many people.

Practically no one is against education, but many of us wonder if we aren't approaching the problem, at least in part, from the wrong angle. Youngsters are no longer taught that an education is something to be desired, something to strive for. Literally they are told: "Now there is a nice new school building, complete with all the latest acoustics, lighting, drinking fountains; there are the best teachers in the State; and you are going there until you're sixteen, whether you learn anything or not, whether you want to go or not."

Everything is done to make these years of schooling pleasant, agreeable and easy. Buses call for the pupils, playground equipment of all types is furnished, projects of various kinds are sponsored, visiting nurses make sure students are hale and hearty, hot lunches are provided, and many other means are employed to take the tediousness and even the work out of being educated.

And how do the youngsters react? Just as you or I would. Anything that is made too easy, anything that is too sugar-coated, is not valued. Children are not stupid; children like to learn; they know when their time is being wasted and they resent it. To realize that fact one has only to listen to the ridicule heaped on many of the projects foisted off on them in the guise of "education."

I cannot but think that these youngsters are being denied their right to a feeling of accomplishment and success—a right that we, who by present-day standards would have been considered "underprivileged," had in large measure when we went to school.

Ours was homestead country, and going to school at all was problematical. Consequently we considered it a privilege to go and to *learn*. Since we never quite knew how long we might get to go to school, we learned as rapidly as possible, and no one seemed fearful of straining our little minds. Complexes were unheard of; teachers did not worry about warping our tender personalities. If some bumptious child decided

he knew more than the teacher, the matter was settled rapidly and completely: he left school and went to work.

Many of us today do not think *every* child should be kept in school until he is sixteen. Children vary greatly and cannot all be cast in the same mold. It seems logical that the time for them to quit school is when they lose interest. Many of them will later return to school, as witness the young fellows who did just that when they got out of the armed services. Many who lose interest now wouldn't do so if they felt they were really accomplishing something. But if children are *forced* to remain in school, they just get rebellious and become nuisances to themselves, their teachers and their classmates. Why handicap those who are really earnest about their studies by insisting on the presence of a disturbing element?

No buses picked us up; we walked, and took great pride in being neither tardy nor absent, come blizzard, mud or wind. Playground equipment was never thought of, yet somehow we had an awful lot of fun playing games that called for nothing but an ability to run and, of course, yell. There was dare base, pump-pump-pull-away, run sheep run, I want a becky, and many others. Juvenile ingenuity is really quite wonderful when it comes to inventing games. Naturally, if some ultra-lucky kid showed up with a home-made ball and bat, he could lay down all the rules for a ball game, and we ran and yelled ourselves breathless.

No one considered it necessary that we learn finger painting, rug hooking, pottery making and the myriad other extracurricular projects of today. We ourselves would have resented them as a waste of time. We were at school to get the sound, basic subjects, and we got them.

I suppose our teachers would be considered completely uneducated by today's standards. Forty years ago in Montana they were allowed to teach in rural schools with only three months normal-school training. However, the fact remains, they were more educated than we were, and we knew it and respected them.

Heaven knows I am not advocating a return to the "good old days." All I want is a return to and re-emphasis on the basic "three R's" and their value. The children of today are certainly no less intelligent than we were. In all likelihood they have more inherent ability. But we do feel that through a warped idea of kindness they aren't being allowed to make the most of their capabilities.

The tragedy of it is that these young folk are going to have to match minds and attitudes with others who are not trained to believe that hard or unpleasant tasks will be made easy if they just sit back and wait. Russia, for instance, isn't dawdling around with rug weaving and finger painting. Its students are taught that a bright mind is a responsibility, something to be educated and used. Though we may not approve of the way the Russians educate their youth, nevertheless those brilliant, well-trained minds are what our youngsters will have to compete with. However,

no country has a corner on brains; let our young people feel that an education is really a serious, worth-while business and they can match minds with anyone.

Consequently, I firmly believe that every child who

wants an education should have the privilege of getting one. And it should be both a *privilege* and an *education*, not some easy, sugar-coated plaything that children are coaxed or forced to accept.

AMBER B. GROOM

The hollow men give way to heroes?

Harold C. Gardiner

Fiction—at least of the home-grown variety—has admittedly been pretty peaked for the past year or more. Back at the turn of the year, Harvey Breit's "In and Out of Books" column in the *New York Times* was quoting editors-in-chief of major publishing houses as lamenting the "continual shortage of first-rate fiction," and charging that "during the Fall of 1953, impressive fiction disappeared from sight to the point where second-rate books were topping the best-seller lists."

The flush of health has not notably mantled the novel's wan countenance since those wry observations were made. Some novels, to be sure, have not succumbed to the anemia that is afflicting other members of the family. Harriette Arnow's *The Dollmaker*, for example, is a healthy specimen, and so are Igor Gouzenko's *The Fall of a Titan* and Pamela Frankau's *A Wreath for the Enemy*, but their very health is a rebuke to such pallid brothers and cousins as John Steinbeck's *Sweet Thursday*, Erich Remarque's *A Time to Love and a Time to Die*, Frances Parkinson Keyes' slick *The Royal Box* and Daphne du Maurier's slicker *Mary Anne*.

Some months ago, in a June issue of the London *New Statesman and Nation*, England's veteran and doughty practitioner of the novelist's craft, J. B. Priestley, became for the while a practitioner of the craft of the literary medico when he tried to diagnose the illness afflicting the modern novel. He finds that "most younger novelists" suffer from

two major weaknesses. . . . I am never quite convinced that what they tell me is happening really is happening. It is rather like being in a dream and reminding oneself that it is a dream . . . My second objection is that as a rule their central characters are too deliberately unheroic and often seem such bumbling nitwits that it is hard to sympathize with them in their misfortunes.

The vague first impression that Mr. Priestley is largely right in his criticism grows into almost a conviction when one casts back in his mind and tries to recall a notable character in recent fiction who has been conceived and portrayed in anything like heroic stature. Sinclair Lewis' Babbitts and T. S. Eliot's "hollow men" have cast long shadows, indeed, and

LITERATURE AND ARTS

it would seem that all too many fictional characters still lurk under the gloomy penumbra.

Saul Bellows' *The Adventures of Augie March*, for instance, won the National Book Award blue ribbon as the best novel of the past year, but Augie, its hero, is most emphatically "deliberately unheroic," if not with equal deliberation a downright heel. It is practically impossible, I believe, to find in the whole gamut of American fiction for the past two years a character who approaches within a light-year the heroic stature of Robert Aske in H. F. M. Prescott's *The Man on a Donkey*.

This observation is not by any stretch of the imagination meant to be a plea for novels peopled only with Galahads and other knights (even in shining business suits) who are *sans peur et sans reproche*. But it is to pose the question whether the modern novelist, in his search for characters who will embody some of the social, political and cultural tensions and struggles in which a world striving toward a democracy is engaged, has not got so fascinated with the "common man" as to become blind to the minuscule heroism of which even the common man is at times capable. *Is the Common Man Too Common?* (as the title of a recent book puts it) in the conception of today's novelist—so common as to be cheap and mean?

This myopia in the novelists' view of human nature has not afflicted the historical novel to such an extent. Characters in such works as Dorothy Roberts' *The Enchanted Cup* and *My Brother, Launcelot* (soon to be published), Alfred Duggan's novels (*Lady for Ransom*, *The Conscience of the King*, etc.) are still nobly conceived and drawn with the mark of heroism about them. But it would seem that that mark, easily captured in a portrayal of the more aristocratic past, escapes the authors who try to interpret in their characters our egalitarian present.

But there are signs, I believe, that a change of weather is making up on the horizon. It is rather noteworthy that in non-fiction for the past year or so the trend has been to books whose main characteristic

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has been their portrayal of heroism—either the more glamorous heroism of high adventure or the more modest-violet type of perseverance and devotion to duty under adverse circumstances.

Whether it is a spirit of asceticism or of escapism or just plain human cussedness that inspires men to climb mountains and go down to the perilous seas in ships, their exploits do carry with them the flavor of heroism—and this type of book has been prevalent and popular while the novel has been playing down the heroic element. We have had almost incredible feats of endurance described in such mountaineering books as *The Conquest of Everest*, by Sir John Hunt, and *Anapurna*, by Maurice Herzog. Similar courage bulks large in *Of Whales and Men*, by R. B. Robertson; in *Yankee Whalers in the South Seas*, by A. B. C. Whipple; in *Savage Papua*, by André Dupeyrat (an epic of the higher heroism of Catholic missionaries); in *Journey to the Far Amazon*, by Alain Gheerbrant. There is even the foolhardy bravery (if that be heroism) of the charge of the Light Brigade in *The Reason Why*, by Cecil Woodham-Smith.

It is fairly easy to understand how this more spectacular heroism appeals to most of us whose lives are considerably more humdrum. A more significant sign, perhaps, that readers are getting bored with the too-common man and look for some heroism even in more ordinary lives, is the popularity of books that tell of the courage of people like your next-door neighbors in overcoming terrific physical and moral handicaps.

One of the finest of these was Marie Killilea's *Karen* of several years back, in which the young wife and mother movingly recounts the efforts to give the little daughter, suffering from cerebral palsy, a normal and happy life. Since then there have been a dozen or more books on similar themes. Several now on the best-seller lists include *I'll Cry Tomorrow*, Lillian Roth's account of conquering alcoholism; *Reach for the Sky*, Paul Brickhill's life of Douglas Bader, the famous legless ace of Britain's RAF; *The Cliff's Edge*, by Marie Hackett, the story of family devotion and solidarity under the strain of the father's mental illness.

It's not to be thought that just because these books deal with heroism of a kind they are therefore great literature—though the point could be made that all great literature has dealt with heroism. The point here, however, is that the appearance of this kind of book here and now seems to give ground for hope that a gradual shift in reading interest is taking place. The reader is seeking—and finding in non-fiction—books that are more affirmative, more positive, in which somebody has the courage of his convictions, a will and a heart to try something loyal or daring or challenging, books in which drifting with the tide is not the main character's chief form of exercise.

Will our present-day novelists catch up with the trend? After all, perhaps they are not too much to be blamed for having set their sights so unheroically low. The novelist, we are told with much truth, does not shape his age; he reflects it and—depending on his

greatness—illuminates it. If an age has made its heroes out of the stuff of cynicism, disillusion and debunkery, if the smart guy who knows all the short cuts to getting ahead without prior scruple or subsequent qualm—or the ruthless tycoon, the demagogue or the self-serving do-gooder—are an age's tacitly accepted and sneakily imitated paragons, then the novelist will cut his characters to their pattern.

But perhaps the interest our times are now showing in reading about the heroic in human nature may be a timid little swallow which, if it does not make the spring, at least chirps that a spring may be coming. Could it be that such things as the recent outlawing of racial segregation—welcomed by the majority of Americans, if blatantly opposed by some "leaders"—have shown readers that heroism (the quiet heroism of little, if not common, people) finally pays off?

This is not to say that there is no drift in today's American world toward secularism, toward floating in the standard-of-living stream. It is not to say that there is no need to throw up moral levees to dam the tide of immorality that threatens the home, the family, the children, the free world. These threats are real and imminent, but we would not give the picture in proper perspective unless we also represented the myriads of Americans who thirst to hear accounts of courage, bravery, heroism. The novelists have not, by and large, given us such accounts; perhaps they will soon, if they gage better what readers want.

The heroine nurse of Dienbienphu, who was cheered by thousands of U. S. citizens, is perhaps the exact symbol of what novelists have been missing and what the reading public wants. She simply did her duty, she protested—but the duty was heroic. Will American novelists catch up with the fact that the "common man" can be and is often not a heel, but a humble hero?

Ballerina

I watch my sister
dancing (she is all
of seven now) see
her balance small
and frostwhite
pivot spin and sway
(this her first performance
in her school ballet).
"Your tiny feet (my
darling) set leaves
of snowflakes flying
through tired trees
of thought." Thus I
with winter phrases
send her this bouquet
to rime for her the praises
of her fragile art
in stanzas yet
more fleeting than
her snowmade pirouette.

JAMES F. COTTER

Compass for bearings

THE LIMITS OF FOREIGN POLICY

By Charles Burton Marshall. Holt. 128p. \$3

The five lectures in this *cade mecum* on foreign policy, delivered last fall at Hollins College by a former member of the Policy Planning Staff of the State Department, might be called an antidote to the chronic agonies of having continually to "reappraise" our foreign policy. It is, in sum, a reappraisal of what foreign policy is in the first place, with emphasis on its inherent limitations. It could well be applied as a remedy for the virus which causes "agonizing reappraisals," the virus being a germ labeled "great expectations"—with Dickensian overtones.

One of the vices of the American temperament, when confronted with problems of foreign policy, is the great American capacity for "getting things done" at the equipment level of living here at home. Mr. Marshall, who had plenty of opportunity to learn how Congressmen as well as State's professionals go about problems of foreign policy (he headed the staff of the House Foreign Affairs Committee under both parties), thinks our prowess in engineering tricks us into over-reaching ourselves in the altogether different field of foreign relations. The historical fact that, under wholly different world conditions, we registered so many diplomatic successes from our earliest days down to the turn of the century has also imbued the American mind with a rather naive optimism about our ability to manage external affairs.

We also are given to an excessive faith in the efficacy of legislation, looking to the most tenuous form of it, "international law," for the solution of problems which have never in human history proved amenable to legal regulation. One cannot forbear adding that a people who saw shipwreck made of National Prohibition and today cannot even find out how to bring teen-age hoodlumism under control ought to be somewhat more perceptive than Americans are of their limited capacity to shape the behavior of all the other nations on the face of the globe.

What foreign policy can achieve is limited by its very nature. The men who appraise its problems and formulate its solutions are finite creatures, even as you and I. Moreover, if the state is limited in what it can achieve at home, it is obviously ever so much more limited in what it can achieve in

areas not under its jurisdiction—in fact, areas directly under the jurisdiction of other states, with ideas of their own about what they want to do.

Finally, improvising foreign policy is a long way from being able to carry it out. What we would like to see happen is one thing; having the resources, the manpower, the skill and the will to apply them for given foreign-policy purposes is something altogether different. "The capacity of the mind to conceive ends is limitless," observes the author. "The means at hand are invariably limited. The level of intention involves above all the establishment of a balance between ends and means—that is, if one is responsible in his undertakings." What Mr. Marshall calls "the task of handling dilemmas and rationing means" is where foreign policy comes alive and either blooms or dies on the vine.

Sound as is this groundwork, it is in the analysis of "The Test of the Present" and "Consent and Coalition" in Chapters III and IV that, in this reviewer's opinion, these lectures reach their crest. For those who have misgivings about the kind of counsel Secretary of State Acheson received from the men he selected to counsel him, Mr. Marshall's analysis of the impossibility of ever coming to terms with the Communist bloc should be reassuring. He diagnoses the Soviet system entirely in terms of "the conspiracy that walks like a state," a conspiracy not only against the free world but against its own peoples. In his opinion, America has no choice but to pursue foreign policies consistently with its own inner principle of government by consent. Between a political world based on freedom of consent and a world based on conspiratorial tyranny, no compromise is possible.

By the same token, however, the way we must tread, of defending freedom by aligning with ourselves all the nations we can get to join us by coalition and consent, will try our patience and, at bottom, our fidelity to our own political faith. One concludes that the kind of disappointment the American people are now experiencing over France's rejection of the EDC treaty, if not itself the result of false expectations, is at least the kind of disappointment which matches colors with the only kind of cooperation the free world looks to. This consists of freely entered-into agreements, based on the conviction that they will safeguard the interests of the people making the agreements. Frustrations are one of the costs of voluntary cooperation, in spite of which the free world insists on fidelity to its own principles.

Every person this reviewer has talked with about foreign policy in

BOOKS

the past couple of months is convinced that our foreign policy has become badly confused. We seem to have lost our bearings. If so, some of the reasons—Mr. Marshall would be the last to claim more than that—can be found in this little volume. Coming out at this low point in our foreign relations, it may well prove to be, in spite of (perhaps even because of) its diminutive size, one of the really important contributions to political writing in our day. This much is certain: the gracefulness of the writing alone insures the reader of a pleasurable evening or two. Books which distill the experience of years of intimate study of foreign policy, with access to confidential documents, are rare. So *The Limits of Foreign Policy* will be a boon to students.

ROBERT C. HARTNETT

Spotlight on danger

AN AMERICAN IN INDIA

By Saunders Redding. Bobbs-Merrill. 277p. \$3.50

When our Government sends a citizen on a temporary mission to interpret the United States to the people of some foreign country, he is supposed to come up at the close of his assignment with some wise notions as to what he discovered in his travels. Saunders Redding, author of six books and many articles, and since 1934 teaching at Hampton Institute, Va., formed some positive views through his contacts with various types of India's intellectuals during a recent State Department-sponsored visit to that country. Just before flying back home he discussed his report with former Ambassador Chester Bowles. Mr. Bowles, he says, "seemed to agree with me in general, but he questioned whether my picture was not overdrawn. I did not think so. Rather the opposite."

Not having been in India, I cannot venture to say whether or not Mr. Bowles was right. But Mr. Redding appears to tell just what he saw and heard; he is a sober and experienced man, who felt little enthusiasm about embarking on this particular errand and, as a prominent Negro intellectual, he was in a position to sympathize with the ruffled feelings of non-white aspirants to freedom and independence in other parts of the world.

He was naturally ready to go a long way in establishing friendly contacts with the various groups to which he lectured and the leaders to whom he was introduced. He found much wisdom, much real friendship and genuine cordiality, but he also experienced a phenomenon that surprised and deeply shocked him: the disturbing degree to which the Communist hate-America line has been propagated in India.

Mr. Redding spoke frankly to his eager audiences as a Negro, making no apologies for present or past injustices and inequalities, including treatment meted out to distinguished Indians in some parts of this country. He spoke likewise as an American, a convinced believer in our country's greatness, its genuine democracy, its boundless opportunities. "All of us live," he said, "in an ancient hope that once people come to know each other, the artificial barriers that separate them will dissolve. It is a good hope. In my country it has welded a heterogeneous and pluralistic people, people of many nations, races and creeds, into one people."

The reaction was a torrent of bitter reproaches about the treatment of Howard Fast, American aggression against peaceful USSR, American war in Korea, etc. As he traveled from town to town, the impression grew upon him that America, not Britain, was now being cast in the role of the Number One villain. He sensed three types of Indian politico-intellectual orientation: an intense nationalism; a "color-culture consciousness embracing the whole East"; and "an incredibly complex knotted coil of attitudes toward America."

Why were the Communists succeeding so much more successfully in selling their idea-wares than were we? He could not find a conclusive answer to the question. He did, however, reach some "personal conclusions" as to the American attitude in India:

The first of these was that we were not sensitive enough to the very high sensitivity of the Indian people. We were seeking to "uplift" them. If jealousy played a part in their natural resentment of this, so also did cultural pride. As anxious as Indian students were to get to America, and as desperate as most of them who had already been there were to return, they nevertheless resented any implication that America offered educational and cultural advantages superior to India's. Though this is an assumption that Americans make—and Indians know they make it—it is not a proved fact. India's educational methods and systems are vastly different from our own, but this

is not to assume that they are less good.

He recommends that "older Indians, those whose careers are really established and whose emotional ties to their native country are strong," should come to America in great numbers. Student exchanges, however, should be "reversed" and no longer be the one-way affair they now are. The American "line," too, should be reversed: not "India needs us," but "we need India. . . . It certainly cannot be proved that we do not." Our effort should concentrate largely on two groups: the professional groups, in a spirit of equality and friendship, and the indecisive mass, which need to be "bombed" with the truth.

In Mr. Redding's opinion:

There is a hard, solid core of communism in India and, considering the segment of the population that harbors it—professors, writers, journalists, politicians, and students who will soon be professors, etc.—it is a danger. And, unselfish as American hopes for India are, or are said to be, it is a danger to us.

Some of his remarks about folks at home will not go down easily with those in our country who continue to practise "play-acting" with regard to the basic rights of citizens. His frank characterizations of some of his interlocutors may lose him some friends in India. But his strong language springs from love of country, not from bitterness.

He would not let himself be tricked into admitting that American progress in race relations was a matter of "expediency," as one of his questioners insisted, but attributed our progress in this area to a "growth of justice and morality," and the "spiritual strength of the American people." (The author, incidentally, praises the courtesy and hospitality he experienced from Catholic clergy and missions in India.) This sympathetic visitor has certainly put the spotlight on a danger that we cannot neglect, and suggested some stimulating ways for coping with it.

JOHN LAFARGE

August CBC choice

SAVAGE PAPUA: A Missionary among Cannibals

By André Dupeyrat. Dutton. 256p. \$3.75

Published in France under the title "Twenty-one Years among the Papuans," this is the saga of a member of the Congregation of Missionaries of the Sacred Heart of Issoudun. It is translated by Erik and Denyse de

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Mauny, with a special preface by Paul Claudel.

Papua is the name given to the British-dominated south-west corner of the island of New Guinea; it is administered by the Australian Government. The rest of the island is divided between the Dutch and a former German colony, now a trusteeship.

In a foreword to the book, the author says that "it is not a history of the mission but of incidents to show the daily existence of the missionary . . . and certain aspects of the mentality, the customs and the reactions of those primitive beings."

One certainly is impressed with the idea that Papua is one of the most difficult missions in the world, where means of travel and communication, tropical climate and the utter primitiveness of the people combine to tax the resourcefulness of the most active apostle of the Gospel.

Obviously little has been done by the home governments of the colonies to develop them except for a few settlements on the seacoast. The missionaries have built a road into the hills connecting a half dozen of their larger missions, but except for this, all travel is by means of jungle-paths, thick with undergrowth and heavily shaded from above, crossed and recrossed by gullies, usually dry, but raging torrents in the wet season.

Fr. Dupeyrat employs the format of weaving many of the incidents of his twenty-odd years into the description of four or five journeys among the tribes. He describes at length his first trip to the seacoast to procure supplies. Because this had to be undertaken during the rainy season, it was filled with thrilling and dangerous moments.

The most notable episode tells of an extended visit deep into the northern hills, where he came to know primitive tribes, some of them still practicing cannibalism, most of them never before visited by a white man. Many detailed incidents reflect the life and customs of these Papuan aborigines and include his skirmishes with the native sorcerers, three or four stories of actual cannibalism, patricide, the killing of the first-born, and other strange and horrible customs.

The author's two main points come fascinatingly alive in these pages, namely, that the life of the missionary

in Papua is, as Paul Claudel puts it in his preface, "a call to the last and most forsaken land on earth . . ." among a people who are "a race of humanity . . . which has remained for centuries sunk in unimaginable ignorance and degradation."

RICHARD A. DREA

ELISHA KENT KANE AND THE SEAFARING FRONTIER

By Jeannette Mirsky. Little, Brown. 201p. \$3

It is the opinion of Jeannette Mirsky, ably expressed in this readable little book, that in the history of the United States the seafaring frontier was as dynamic a factor as the Western frontier. "Both frontiers," she writes, "were concerned with the same need—the need to earn a living." On the Western frontier this was accomplished through the medium of agriculture; while the seafaring frontier spawned the giant whaling industry and a far-flung merchant marine.

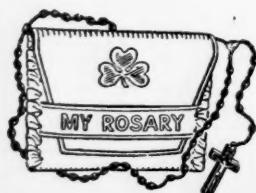
The key figure in the progress of each was the explorer. One of the leaders in the expansion of the seafaring frontier was a frail, Philadelphia-born scientist, Elisha Kent Kane, about whom little is written in history books.

Kane, whose forebears included the powerful Van Rensselaer family, founders of the first engineering technical school in America, was born in 1820 on the threshold of the great age of arctic exploration. He showed an early aptitude for natural science, but an attack of rheumatic fever at the age of 18 turned his interest toward medicine and he became a physician in order to help treat his own illness.

At the suggestion of his father, who thought the sea a good tonic, he offered his services to the Navy as a ship's surgeon and subsequently traveled in this capacity to South America, Africa, Egypt and the Far East. The routine of the peacetime Navy, however, made him restless. He longed for an opportunity to make some original contribution to science, driven always by the realization that he had but a short time to live.

This opportunity came in 1850, when Congress voted to sponsor the First Grinnell Expedition to the arctic in an attempt to find the lost British explorer Sir John Franklin. Kane went along as physician. Three years later, in charge of the privately sponsored Second Grinnell Expedition, he spent two winters in Greenland at a higher latitude than any white man had wintered at before.

Though neither attempt succeeded in finding Franklin or his men (they



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were later learned to have perished), Kane's work in charting hitherto unknown regions of Greenland and in establishing the existence of an open polar sea, as well as his dietary and meteorological observations, based upon close contact with the Eskimos, were revolutionary advancements in the annals of arctic exploration.

These findings he put into a book upon his return. As Miss Mirsky quotes from his book, it reveals a lively, well-informed mind and resolution and courage in the face of adversity. His countrymen, soon occupied by a civil war, had little time to follow up his discoveries. It was not until 54 years later, when Peary led an expedition to the North Pole, that their extent and importance were realized. Meanwhile Kane, his strength overtaxed from the exertion and exposure of the preceding seven years, died in Cuba on Feb. 16, 1857.

JOHN M. CONNOLE

REV. ROBERT C. HARTNETT, S.J., is editor-in-chief of AMERICA. REV. JOHN LAFARGE, S.J., associate editor of AMERICA, has long viewed U. S. interracial work in a world context, as he showed in his *No Postponement* (Longmans, 1950). REV. RICHARD A. DREA, S.J., spent five years in mission work in Jamaica.

JOHN M. CONNOLE is on the staff of the New York Times Book Review.

THE WORD

A man cannot be the slave of two masters at once . . . I say to you, then, do not fret . . . (Matt. 6:24-25; Gospel for 14th Sunday after Pentecost).

Not a few of our Saviour's epigrammatic sayings have been for so long a living part of almost universal speech that people will sagely remark, "You can't serve two masters," without in the least suspecting the original context of their quotation, and sometimes without even knowing how very illustrious is the One whom they quote. As we sons and daughters of Holy Mother Church hear once more, in the Sunday Gospel, this familiar warning from Christ our Lord, we may profitably examine with new care the precise drift of the remark as our Redeemer originally meant it.

When we recall that a man can-

not be the slave of two masters at once, we assume that the two lords or leaders who cannot be simultaneously served with any sort of real fidelity are moral good and moral evil. We understand clearly that no one can devote himself sincerely to the pursuit of holiness as long as he refuses to break with serious sin. All of which is perfectly true, not to say perfectly obvious. Let us not for a moment suggest that the Saviour of the world was one to overlook the substantial value of a good, solid platitude; nevertheless, our Lord's principle about double service is considerably more subtle than the foregoing exegesis would suppose. More subtle, and, actually, more difficult of application.

As is clear from Christ's own exposition, the two masters of whom He is speaking are not the good and evil in human life, but the spiritual and the material. *I say to you, then, do not fret over your life, how to support it with food and drink, over your body, how to keep it clothed.* In His epigram the Son of God is simply repeating in sharp and memorable form the most mysterious and most difficult and most unpalatable of all His imperatives. He is insisting once more, knowing how stubbornly we would evade, ignore and dispute the point, that spiritual or supernatural values unfailingly take precedence over material and natural concerns. Specifically and concretely, we are commanded in this Gospel not to worry even over the most pressing of material needs.

This truly Christian principle of human behavior will never cease to be puzzling and even vexing. People instinctively protest that a bland unconcern about their next meal and about that badly needed winter overcoat is not natural, particularly when the meal is the children's meal and the coat (cloth) is needed by that hard-working and generally agreeable person who is one's wife. And we are right, as Christ would instantly assure us. To work conscientiously for material ends and at the same time as vigorously to avoid all worry, all burning anxiety about those material needs—indeed that is not natural. It is supernatural.

This, then, is the authentic meaning of our Saviour's justly celebrated aphorism: put God first, and trust Him for all the rest. *Make it your first care to find the kingdom of God, and His approval, and all these things shall be yours without the asking.* A most remarkable statement; but not mine; Christ's.

Our divine Lord bids no man quit his job and trust to luck. He only orders us to do our job and then trust to God. VINCENT P. McCORRY, S.J.

NOW READY

The Sacraments in the Christian Life

By

M. M. Philipon, O.P.

A doctrinal treatment of the sacraments showing that the entire mystical body of Christ is progressively built up through the use of the sacraments. The social aspect of the sacraments at times has not received the attention it deserves. However, in this book Father Philipon gives adequate consideration to both the individual and the social nature of the sacraments and provides as well many passages suitable for meditation.

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THEATRE

PROLOG. On the eve of the theatrical season the air is thick with promises. All summer long dozens of producers have been announcing scores of productions until at summer's end an accumulation of promised plays and musical shows hangs over Broadway like a pea-soup fog over London.

Experienced theatregoers know that the majority of productions announced during the summer will never be staged. Producers will encounter casting problems; the right director may not be available; or promotion cash may be too hard to get. A play that looks good in script may reveal serious flaws in rehearsal, calling for a rewrite job that will delay production another year. By mid-September the two or three hundred productions announced during the summer will have dwindled to sixty or seventy projects, about fifty of which will reach Broadway.

Of the half-a-hundred productions we will probably see during the coming season, maybe ten solid and solvent producers can be depended upon to fulfill more than their quota of summer promises. The other hundred or so will make an honest effort to keep their promises, and a few adventurers, operating on a shoestring, will come up with scripts which they hope will turn out to be another *Tobacco Road* or *Abie's Irish Rose*.

Included among the dependable producers, although they will probably plead innocent of solvency, are the Blackfriars. The Friars have announced one production and will probably present two. The production in immediate prospect is *Slightly Delinquent*, a comedy. Auditions will begin September 7.

While the Friars cast leading and supporting roles with professional actors, they have used non-professionals with little or no experience as walk-ons or bit players. They once gave your observer's daughter, who at that time had never been in a live theatre, a three-line part in *Tinker's Dam*. It might be a good idea for stage-crazy youngsters in the parishes to contact the Friars for small parts which, by bringing them in touch with experienced performers, could accelerate their progress toward a Broadway or Hollywood career. Blackfriars Theatre is a showcase playhouse. There is no telling when a big shot in show business may be window shopping.

The Theatre Guild has promised four plays and The Playwrights' Com-

pany has announced another four. The Guild's list includes *A Sea Shell*, by Jess Gregg, a new American playwright; *Home Is the Hero*, borrowed from the Abbey Theatre; *Child of Fortune* and *Pavement of Heaven*. If production difficulties force the Guild to drop a play from its schedule, let's hope it's not *Home Is the Hero*. Abbey plays have a maturity usually lacking in American drama and a residue of take-home substance.

It is to be hoped, too, that casting or other problems will not prevent Gilbert Miller from bringing in Graham Greene's *The Living Room*, especially as Barbara Bel Geddes has been engaged to star in the leading role.

The agenda of The Playwrights' Company includes a new play by Maxwell Anderson, *The Bad Seed*. Mr. Anderson, although this column frequently quarrels with his point of view, has won a permanent position as one of the nation's ablest dramatists; and if his work is not always what would be expected of the dean of our living playwrights, it is unfailingly provocative.

With works by Christopher Frye, Jean Anouilh and other distinguished foreigners promised from abroad, the theatregoers can look forward to a first-rate season. Proof, however, is not in the promise but in the performance.

THEOPHILUS LEWIS

FILMS

HIGH AND DRY is another genial essay for the *family* on the larger-than-life virtues and foibles of the Scottish national character, made by Alexander Mackendrick of *Tight Little Island* fame. Here director (and with William Rose also author) Mackendrick enlists audience sympathy on the side of a preternaturally canny rogue of a "puffer" captain (Alex MacKenzie). A "puffer," it should be explained, is a small and not very seaworthy cargo vessel, used mostly for hauling coal and, according to the film, held in considerable affection and esteem by the Scots as a symbol of individual enterprise and human values. The particular "puffer" in question is not only ancient and unprepossessing in appearance, but also is about to have her sailing papers revoked unless her plates are renewed at the prohibitive cost of 300 pounds.

To ward off this disaster, the skipper providentially contracts to transport a cargo from Glasgow to an island

in the Hebrides for an American tycoon (Paul Douglas). In the negotiations the captain gives Providence some notable assistance by failing to mention the shortcomings of his craft and by giving tacit encouragement to the misapprehensions of the millionaire's far from nimble-witted agent (Hubert Gregg).

Once the cargo is on board, the captain is determined to let nothing stand in the way of collecting the fee for its safe delivery. The millionaire is equally determined to rescue his possessions from a probable watery grave. In the ensuing battle of wits (and incidentally, comprehensive tour of the Western Isles) Scottish guile proves the master at every turn of American know-how.

As a matter of fact, if the picture has a flaw it is that the American sometimes comes too close for comfort to being a tragic figure. In addition to being frustrated repeatedly in pursuit of a legitimate and reasonable objective, he seems destined to receive a more serious emotional shock: the cargo consists of luxury equipment to modernize an island castle as a reconciliation present for his wife. From what we learn about that lady, who does not appear, the gesture is not going to work.

Nevertheless Douglas bears up with comparative good grace under the slings and arrows of the captain's bland and outrageous stratagems and even, unlikely though it seems, comes around to sharing the Scottish affection for "puffers."

(Universal-International)

BETRAYED can certainly be recorded as the prettiest picture ever made about the World War II underground. It was made in color in Holland, its actual locale, and is full of artistically deployed tulips, windmills, quaint canals and villages and sunset-drenched seascapes. In the decorative department it also features Lana Turner wearing a succession of gowns credited to Balmain of Paris. Eventually Miss Turner dons GI coveralls to parachute into Occupied Holland as a resistance wireless operator and in the finale heads into a clinch with the man she loves (Clark Gable) sporting a dirty face and an out-size officer's overcoat.

These few tardy concessions to realism bracketed with a semi-documentary flash or two about the workings of British Intelligence only serve to accentuate for *adults* the fact that, as a whole, the picture (which marks the termination of Gable's nearly 25 years at MGM) is as unreal and pseudo-glamorous as was the fashion in an earlier and less troubled era of filmmaking.

MOIRA WALSH

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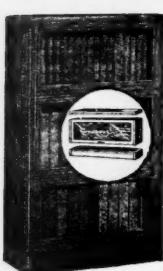
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CORRESPONDENCE

"Taxes and investment"

EDITOR: In its editorial "Taxes and investment" (8/21) AMERICA cites the number of new corporations chartered in recent years as inconsistent with the "popular scarcity-of-risk capital dogma."

In view of the fact that the capital of any corporation may be a very modest amount—a few hundred dollars or so—and that the amount of capital actually paid in may be much less than the capital "authorized" in the corporation's charter, it is hard to see how the mere number of corporations formed in any period should of itself have the significance which AMERICA apparently attaches to it.

Comparison of the actual amount of capital invested in the stock of these corporations with the amounts invested during the same period in other than so-called risk capital, in the debts and obligations of governments, corporations and individuals, might well show how the mere number of new corporations "can possibly be made to jibe with the popular scarcity-of-risk capital dogma." J. A. BUDINGER

Kansas City, Mo.

(The fact remains that 57,890 charters were issued to new corporations in the first half of 1954—more than in any first half since 1947—and that, however small the capitalization in some cases, this large number of business starts would not have been possible without considerable risk capital. The comparison between the amount of risk capital invested and the amount of capital otherwise invested would be enlightening but not necessarily conclusive. It would be conclusive if taxes were the only motive influencing investors. They are not. ED.)

Thomas and Eliot

EDITOR: In his interesting article, "The emergence of Dylan Thomas" (AM, 8/21) Thomas P. McDonnell contrasts the Welsh poet, whose song overflows with love of man and God, with T. S. Eliot, who, he claims, is "lacking in human warmth and sympathy." Certainly much of Eliot's poetry has an intellectual rather than an emotional appeal. But the implied answer to his question, "Can anyone really love, or feel sympathy for, the sophisticates who flit through the clever lines of *The Cocktail Party*?" suggests that Mr. McDonnell has missed much of the point of the play.

Does not Eliot, speaking through Reilly, have a real pity for Edward, "a man who finds himself incapable of loving," and Lavinia, "a woman who finds that no man can love her"? There is no lack of sympathy for the two who realize that their fate is to make the best of a bad job when Reilly tells them "the best of a bad job is all any of us make of it—except, of course, the saints."

That Dylan Thomas lovingly rejoices with those who, like himself, have successfully struggled "from darkness to some measure of light" does not mean, conversely, that the poet who writes of those still struggling through the darkness is lacking in human warmth. Surely Eliot does have compassion for Edward and Lavinia, and all those like them, who, when they realize their unloving and unlovable natures, are anything but "sophisticates."

ANNE LOUTHAN

Brooklyn, N. Y.

Sunday observance

EDITOR: Congratulations and thanks to James M. Shea for his article, "Trafficking on the Lord's Day" (8/28).

God's command to refrain from servile work on Sunday and to devote that day to worship, rest, family and social mingling and innocent forms of recreation is one of the outstanding examples of His fatherly care for us. How different are the tyrannical dictators of this world, such as the Communist rulers of Russia, who made it their first business to try to blot out Sunday observance.

It is a sign of moral decline that in the countries of the West where no one is forced by governmental power to give up his God-appointed day of worship and rest, people wilfully renounce the opportunities and blessings of proper Sunday observance—whether for love of gain or profane pursuits.

EVELYN G. GUMPRECHT

West Palm Beach, Fla.

Don't know our ponies

EDITOR: The opening lead in "Current Comment" for 8/28 is going to afflict all the horse-players among your readers. If Congress is in the *backstretch*, then Congress is either just beginning or half-way through its chore. Your lead-writer might just as well have said that Congress was at the clubhouse-turn.

(REV.) VINCENT P. MCCORRY, S.J.
Woodstock, Md.